# THE Bride-Woman's COUNSELLOR:

BEING A

# SERMON

Preached at a

# WEDDING,

*May* the 11*th*. 1699, at *Sherbourn* in *Dorsetshire*.

By *JOHN SPRINT*.

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# The Epiſtle to the READER.

Courteous Reader,

*WHEN thou haſt peruſed this Diſcourſe, thou wilt ſee Cauſe enough to believe me, if I tell thee it was deſigned only for the Pulpit, not for the Preſs; but it hath ſo fallen out, that the Doctrine therein contained is ſo unhappily repreſented to the World, by ſome ill-natured Females, that I am neceſſitated to offer it to a Publick View; by means of which, though I ſhould purchaſe the Character of a dull Block-head, yet I hope I ſhall get the Advantage of convincing the World, that I am not ſuch an impudent Villain as my waſpiſh Accuſers have reported me to be. Be it known unto thee, Reader, whoſoever thou art, that I have not met with one Woman amongſt all my Accuſers whoſe Husband is able to give her the Character of a Dutiful and Obedient Wife. I obſerve alſo, that good Wives are no more offended with my Diſcourſe, than modeſt*

*Matrons are when vile Strumpets are painted in their proper Colours; the most that such have to say, is, that I might have done well to have said as much to the Men, which for their Satisfaction I will promise to do, when I see this Discourse hath had that happy Success as to reform those Imperious Wives, who never think their Husbands Love them well, unless they will Obey them too.*

*Upon the Whole, I find 'tis Womens Guilt which makes them so uneasie, and puts them to that Pain which they feel in their Consciences, for which I know no better Remedy, methinks, than a speedy Repentance and Reformation; which if they neglect, in despite of all their Loud Noise and Clamours, the Truths which I here publish, will pursue them to Judgment, and there witness against them, not only as Traitors to their Husbands, whose Authority they usurp, but as Rebels to the Great Monarch of the World, whose Sacred Laws they Impiously Violate.*

Farewel.

1 *COR.* Chap. 7. Ver. 34.

*But she that is Married, careth for the things of the World, how she may please her Husband.*

THE word *Careth*, in the Original signifieth more than Ordinary Care, and implies a dividing of the Mind into divers Thoughts, casting this way, and that way, and every-way, how to give best content. Finding no other Verbal Difficulties, I shall leave Words and pass to Things, and shall lay the Foundation of my Discourse in this Proposition.

It

*It is a Duty incumbent on al Married Women, to be extraordi nary careful to content and pleaſe their Husbands.*

From which Doctrine I ſhall take Occaſion, Faithfully to repreſent the Duty of Married Women to their Husbands.

*Obj.* And why ſo? may the Women ſay, why could not you have pitched upon *v.* 33. and have taken Occaſion from thence to have told Married Men their Duty to their Wives? Or, if we muſt be told our Duty, why could you not have come to a Compoſition with us, and have brought our Husbands in to have ſhared with us?

*Anſw.* Truly I foreſaw not only

only theſe, but a whole *Iliad* of Female Objections, would be ſtarted againſt my Deſign; but if Reaſon may take place, I hope I am able to ſilence them all: And here, amongſt the many Reaſons which might be produced to Juſtifie my Attempt, I ſhall only offer to your Conſideration theſe few.

1*ſt*. Becauſe the Woman's Duty is harder and more difficult than that of the Man: Precepts for Ruling and Governing are more taking, and have a more pleaſing Reliſh, than thoſe which enjoin Subjection and Obedience. You Women will acknowledge that Men can learn to command, and rule faſt enough, which

as Husbands they ought to do; but 'tis very rare to find that Women learn so fast to Submit and Obey, which as Wives they are oblig'd to do: Women have need of *Line upon Line, Precept upon Precept, here a Little, and there a Little*, and all Little enough to make them Perfect in their Lesson.

2*d*. Because Women are of Weaker Capacities to Learn than Men; and therefore when they have a hard and difficult Lesson, and but weak Abilities to Learn it, they had need of more Help and Assistance afforded them; and so it behoves us not only to tell them their Duty in Conjunction with their Husbands, but

also

alſo to teach them ſingly and by themſelves.

3*d*. Becauſe that (according to the Obſervation which I have made) moſt of thoſe Diſtractions and Diſturbances which have attended a Married Life, and that have brought ſo much Reproach and Diſgrace on that Honourable State, are owing to the Indiſcretion and Folly, if not to the Obſtinacy and Stubborneſs of diſobedient Wives; and I ſhall not ſcruple to affirm, that the Number of thoſe Bad Husbands, which their Wives have made ſo, is greater by far than the Number of thoſe whom their Wives have found ſo when they were firſt Married.

*4th.* Becauſe the Love of a Husband does very much depend upon the Obedience of a Wife; Stubbornneſs and Obſtinacy in a Wife may check and quench the Affections of an Husband, but are no proper Methods to kindle and enflame them. When the Wife becomes pliant and yielding to her Husband's Will and Deſire, ſhe then leads him captive at her Pleaſure, and leaves him ſo faſt bound in the Golden Fetters of Love, that ſhe may even do with him what ſhe pleaſes. *An obedient Wife*, (ſays one) *is the Likelieſt Woman in the World to command her Husband*: So that, in plain Terms, you are more affraid than hurt, and

and inſtead of being ſo ſcrupulous of having your Duty told you, you ſhould uſe your utmoſt Diligence to learn and practiſe it, if ever you mean to have your Husbands loving and kind to you.

5*th*. Becauſe that all that I pretend to, is to lay your Duty before you; and ſhall I therefore become your Enemy, becauſe I am come to tell you the Truth? As for good Wives, the Knowledge and Practiſe of their Duty is ſo Comfortable and Pleaſant to them, that I am ſure they are not liſted in the Number of theſe Objectors, and I wiſh, that where there is one of theſe there were a thouſand; as for Bad

ones, I am ſure they have need of being told their Duty more than a little, and of this ſort I wiſh there were none at all; and if by my poor Endeavours in this Diſcourſe, I can but be inſtrumental either of Leſſening their Number, or of Preventing their Increaſe, I ſhall obtain my End: Under the ſhelter of theſe Reaſons I ſhall adventure in the Face of all Objections to perſue my Deſign, which is to proſecute this Doctrine, *viz.*

*That 'tis a Duty incumbent on all Married Women to be Extraordinary Careful to content and pleaſe their HUSBANDS*, which I ſhall do in this Method.

1*ſt*. Prove

1*ſt.* Prove it by Reaſon and Argument.

2*d.* Shew how and which way Married Women muſt Endeavour to Pleaſe their Husbands.

3*d.* Make ſome Improvement of it.

The Reaſons of the Doctrine are ſuch as theſe:

1*ſt.* Becauſe Woman was made for the Comfort and Benefit of Man, 1 *Cor.* 11. 9. *Neither was Man created for the Woman, but the Woman for the Man*: The great End of her Creation (next to the Glory of God) was, that ſhe might be ſerviceable and helpful unto Man; and therefore you find, when the wiſe Creator was about to

make

make the Woman, he aſſigns this very Reaſon for it, *Gen.* 2. 18. *And the Lord God ſaid, It is not good that the Man ſhould be alone, I will make an Help-meet for him.*

Now, if the Woman owes her Being to the Comfort and Profit of *Man*, 'tis highly Reaſonable that ſhe ſhould be very Careful and Diligent to Content and Pleaſe him, otherwiſe ſhe doth wickedly pervert the End of her Creation.

2*d.* Becauſe by the Woman's Occaſion the *Man* was Ruined and Undone, 1 *Tim.* 2. 14. *And Adam was not Deceived, the Woman being Deceived was in the Tranſgreſſion*; That is, *Adam*

was

was not at firſt Deceived immediately by the Serpent, but only Enticed and Deceived by the Woman, who was the Tempter's Agent; ſo as that ſhe was both firſt in the Tranſgreſſion, in order of Time, and alſo the Principal, in contributing to the Seduction of the Man; therefore 'tis but fit and juſt, that ſhe, who hath been ſo greatly Inſtrumental of ſo much Miſchief and Miſery to Man, ſhould be actively engaged to Pleaſe and Comfort him: And indeed we find that God impoſed this Task upon her, as a Punihment for Seducing her Husband, *Gen.* 3. 16. *And thy Deſire ſhall be to thy Husband, and He ſhall Rule over thee:*

*thee :* Wherein is implied, not only Subjection to him, in Obeying his Commands, but it reacheth farther to the bringing under unto him the very Desires of her Heart to be regulated by him so far, that it should not be lawful for her to Will or Desire what she her self liked, but only what her Husband should approve and allow; even before the Fall, the Will of the Husband was to have been the Woman's *Direction*, as is evident from the foregoing Reason, her Compliance with which, had been Easie and Pleasant ; but since the Fall, Man is grown more Humoursome, and hard to be pleased, and Woman less

leſs able and willing to do it; which being ſo through her own Means, it was but Juſt and Righteous with God to impoſe a Work upon her, which ſhe her ſelf made ſo hard and difficult; and therefore 'tis not the Woman's pleading, that her Husband is hard to be Pleaſed, that will excuſe her Negligence herein: This may, indeed, be a *Memento* to her, of her Original Guilt, but 'twill by no means excuſe her from the Performance of her preſent Duty; nay, rather it ſhould be a Motive of her greateſt Diligence. Man in his Innocency had nothing of Moroſity and Sowerneſs in his Nature, but had all that Affability and

Sweetneſs of Temper, as rendred him highly endeared to his Yoak-fellow: He was then ſo kind, and good Humour'd, that he required nothing at her hands, but what ſhe could perform with Delight and Eaſe; all his Commands were ſo full of Charm, that the Woman muſt firſt have offered Violence to her own Inclinations before that ſhe could have been able to have reſiſted them.

*He Rul'd, and ſhe Obey'd; yet ſhe*
*Did, in Obeying, Rule as well as he,*

Until that fatal Hour came, when the Woman ſeduced her Husband from his Innocency; and

and then the Nature of Man was ſadly chang'd, his Temper grew harſh and ſevere, and his Humours became troubleſome and tedious; ſo that the Pleaſing of him is now become a Buſineſs that requires a great deal of Art and Skill, of Diligence and Induſtry; and ſhe that is Married, divides her Mind into divers Thoughts, caſts about every way, and uſeth variety of Methods to pleaſe her Husband: And this I believe is an Experienc'd Truth with moſt Women; which, if it be, you may thank your Mother *Eve* for it, who, when ſhe had gotten a good Natur'd and Loving Husband, that was eaſie to be pleaſed,

could not then be contented, but muſt try Practices with him, till ſhe had ſpoiled him; which prov'd fatal, not only to her, but to her Daughters alſo, who, if they will have Husbands, and have them good too, muſt take a great deal of Care and Pains to make them ſo.

3*d*. Becauſe upon the doing or neglecting of this, the Happineſs or Miſery of a Married Life doth depend. *A good Wife* (ſays one) *ſhould be like a Mirrour which hath no Image of its own, but receives its Stamp and Image from the Face that looks into it: So ſhould a good Wife endeavour to frame her outward Deportment, and her inward Affections,*

*fections according to her Husband's; to Rejoice when he Rejoiceth, to be Sad when he Mourns, to Grieve and be Troubled when he is Offended and Vexed:* And would Women thus Endeavour to do, they would not only content and pleaſe their Husbands, but they would thereby open a way for the obtaining of their Husbands what they themſelves do will and deſire; ſuch Wives may be ſooner tired in making their Requeſts, than their Husbands would be in granting them; and their Husbands would think, that they could never do enough to gratifie and oblige them: And where Matters are thus carried between Husband

and

and Wife, the one Submiſſive and Obedient, the other Reſpectful and Kind, how Happily, how Comfortably do they ſpend their Days! But when the Wife ſhall act the Reverſe of this, and inſtead of being careful to oblige and pleaſe her Husband, ſhall upon every little Occaſion pout and loure, frown and fume, rail at and wrangle with her Husband, making the Houſe too hot to hold him; if the Husband be of a rugged and reſolute Temper, and will retaliate the Affronts that are offered him, I know no Place in the World ſo like to Hell as that Houſe wherein they dwell: But if the Husband be of a meek

and

and patient Temper, the Carriage and Deportment of ſuch a Wife, tho' it cannot provoke him to vent his Paſſion in ſuch a ſtormy and tempeſtuous manner, yet it gives him thoſe inward Wounds of Spirit, as make his Life ſhort and miſerable: *The Contentions of a Wife are a continual dropping*, ſays the wiſe Man, Prov. 19. 13. *And* (ſaith Biſhop *Hopkins* on the place) *it is ſuch a dropping as will at laſt eat and fret through his very Heart, tho' it were made of Stone. One of the beſt Miniſters that ever I knew for Piety, Learning, and good Nature* (*Famous for Learned Tracts*) *had* (ſaith a late Writer) *an hard Name, becauſe of his Wife's Complaints:*

*plaints: He would ſay, all was a little Domeſtick Talk; but that Domeſtick Talk broke his Heart, that before he died he ſaid*, God hath bleſſed me with ſome Parts, that I now begin to be uſeful in the World; and muſt I now go out of the World, through the Humour of a Woman? *And many*, ſaith he, *die of the ſame Diſeaſe.* All Evils, as Elements, are moſt troubleſome out of their proper Places; as Profaneſs in Miniſters, whoſe Work it is to beat it down; Injuſtice in Judges, whoſe Office it is to condemn it; and Diſcomfort in a Wife, who was made to be a Comfort to her Conſort: 'Twas this that gave Riſe to the *Prov.*

of

of *Solomon*, Prov. 21. 9. *'Tis better to dwell in a corner of the Houſe top, than with a brawling Woman in a wide Houſe.* 'Tis much more deſirable to live poorly and ſolitary in the open Air, expoſed to all the Injuries of the Weather, nay to be thruſt into a little Corner on the top of the Houſe, than to have a ſpacious Habitation, and numerous Family, govern'd by a Contentious Wife, whoſe perpetual Scolding and Brawling within doors, upon the leaſt Occaſion, is more intolerable than the Thunder and Lightning, and bluſtring Winds, which may moleſt him without. *'Tis a hundred Pities* (ſays the Pious and Ingenious Mr. *Smyrnock*)

*that the Tongues of ſuch Shrews have not as many Bliſters as their Jaws have Teeth, and 'tis never better with their Husbands than when they are hoarſe.* To conclude this Head; whilſt the good Wife that is careful to oblige her Husband, makes both him and her ſelf happy; the imperious, clamorous, and turbulent Wife, that at every Word ſpits Paſſion and Poiſon, is a Torment and Vexation to her ſelf, and a Pernicious Plague to her Husband.

2*d*. I come now in the ſecond place, to ſhew how, and which way, Married Women muſt endeavour to pleaſe their Husbands.

And here there are three Things which they ought to do.

1. To

1. To Love
2. To Honour } them.
3. To Obey

All which you do ſolemnly Covenant and Engage before God, Angels, and Men, when your Nuptial Rites are perform'd. I have heard ſome Women ſay indeed, that they never did, nor would ſay thoſe Words after the Miniſter; but I think then, that thoſe Miniſters were very remiſs in their Office; and had I been to have officiated, thoſe Women ſhould have been content to have ſtay'd for Husbands till they had been willing to have ſpoken out, *Love*, *Honour*, and

*Obey*; which are Duties, the Performance of which is abſolutely neceſſary to maintain both the Honour and Happineſs of a Married State, and is the only proper Method that Women can take to pleaſe their Husbands, as I ſhall ſhew more particularly.

1*ſt*. Every Married Woman, in order to pleaſe her Husband, ought to love him: Let every Woman love her Husband, as the chiefeſt and beſt for her of Ten Thouſands; for whoſe ſake ſhe can forget her own People, and her Father's Family; with whoſe Company and Converſe ſhe can be contented and pleaſed, ſhould all the World beſides be annihilated; and tho'

even

even Nature does teach a Woman to love her Husband, yet God does alſo injoin it, *Tit.* 2. 4. *that they may teach the Young Women to be ſober, to love their Husbands*,&c. *Partly* (ſaith one) *becauſe ſome Women have put off Nature, and are become wild, without Natural Affection; and partly becauſe God would have the Wife's Love to her Husband to proceed not ſo much from an Inſtinct of Nature, as from Obedidience to Scripture.* And the Apoſtle Confines this precept to Young Women too, thereby ſuggeſting to us, that 'tis the Duty of a Woman, newly Married eſpecially, to uſe all Means to endear her Husband to her ſelf,

and

and her ſelf to her Husband; and carefully to avoid all Occaſion of Differences with her Husband, at her firſt Entrance into that State. Agreeable to which, I remember, *Plutarch*, amongſt his *Conjugal Precepts*, hath this for one, *viz. That it behooves thoſe People that are newly Married, to avoid the firſt Occaſion of Diſcord and Diſſention, conſidering that Veſſels newly formed are ſubject to be bruiſed and put out of ſhape by many ſlight Accidents; but when the Materials come to be ſetled and hardned by Time, nor Fire, nor Sword, will hardly prejudice the ſolid Subſtance.* 'Tis a common but fooliſh Practice of young Women, during

during the Time of Courtſhip, to uſe all the Arts and Methods they can contrive or deviſe, to charm their Lovers, and captivate the Affections of thoſe who make their Addreſſes to them; you may read, *Come love me*, in the Pleaſantneſs of their Looks, in the Neatneſs of their Dreſs, in the Diſcretion of their Words, in the Obligingneſs of their Carriage and Deportment; but they are no ſooner Married, but they grow as remiſs and careleſs in their Endeavours to pleaſe their Husbands, as before they were zealous in arting their Charms: Now their pleaſant Smiles are turn'd into Frowns, the Neatneſs of their Dreſs into Sluttery.

She

She who opened her Mouth with Wiſdom, in whoſe Tongue was the Law of Kindneſs, now ſpeaks unadviſedly with her Lips, and carries her ſelf ſo diſreſpectful toward her Husband, as if ſhe ſtudied how to diſoblige him, and to alienate his Affections from her; by which means many times Women make themſelves to become the Wives of Madmen and Sots; whereas, had they been as careful after Marriage to have pleaſed their Husbands, as they were before, they might have made their Husbands happy, and themſelves too; and had they had that conjugal Love, which they ought to have had, they would have done it; for

Love

Love is an Affection that will rendar Perſons active and diligent, to content and pleaſe thoſe who are beloved by them; and when the Wife has ſo much Love for her new Husband, as to make her careful to oblige, and fearful to offend him, in proceſs of Time ſhe will ſo engage his Affections to her, as that ſhe may defie the World to alienate them from her. When two Boards are firſt glued together, a ſmall matter will looſen them; but if carefully look'd to till they are well faſtned, and the Glue be hardned, 'twill not be an eaſie matter to diſjoint or ſever them.

*2dly*, Married Women, in order to please their Husbands, ought to Honour them. The *Persian* Ladies have the Resemblance of a Foot worn on the top of their Coronets, in token that the height of their Glory, *Top-knot* and all, does stoop to their Husbands Feet. And here the Honour which is due from the Wife to the Husband, is either,

1*st*. *Internal*, or
2*dly*. *External*.

1*st*. *Internal*. And this is when she cherisheth an high Esteem of him in her Mind, when she thinks of him as one whom God hath appointed

appointed and ordained to be her Superiour and Head. The *Apoſtle*, 1 *Cor.* 11. 7. calls the Woman *the Glory of the Man*, and that too, as one thinks, for this Reaſon, Becauſe 'tis an high Honour to him, that ſo Excellent a Creature as a Woman is ſhould be his inferiour: Surely then a Woman that harboureth mean and contemptuous Thoughts of her Husband, is her Husband's Shame and Diſgrace; and tho' Women may think, that their Thoughts are free, that they are at Liberty to think as they pleaſe, yet let them know, that the Heart-ſearching God takes Cognizance of their Thoughts, and is very much diſpleaſed when he

finds any to be such as are beneath the Dignity and Excellency of the Husband. If *Michal* despiseth *David* in her Heart, God makes his Curse to fall upon her; and tho' she dishonour her Husband secretly in her Thought, God makes her a publick Example of his Displeasure, by punishing her with Barrenness, which in those Days made a Woman very contemptible; and therefore you find, that when *Elizabeth* had brought forth a Child, she triumphs in it, and says, *God hath taken away my Reproach*, *Luke* 1. 25. for which some give this Reason: The *Messias* being promised to come of the Race of the *Jews*, every

teeming

teeming Woman had the Hopes of being the Parent or Proparent at leaſt of him. But there is,

2*dly*, *External Honour*, which is when that high Eſteem which the Woman hath of her Husband, is expreſſed or declared either in Words or Actions, giving thoſe Titles which may beſpeak the Dignity and Excellency of his Perſon: So *Sarah* called her Husband *Lord*, and is commended for it, as being a fit Pattern for other Women to imitate, 1 *Pet.* 3. 6. 'Tis a Cuſtom more common than comely, for Women to call their Husbands by their Chriſtian Names, as our *John*, and our *Thomas*, *&c.* as if they eſteemed them at no higher a rate

a rate than their very Servants that attend them; nay it may be they will call them by reproachful Names, ſuch as *Fool*, *Sloven*, *Clown*, *Sot*, *&c.* and what they have to ſay for their Vindication, I know not; but if Words are Thoughts Interpreters, we may ſhrewdly gueſs what it is they aim at. Thoſe Women that will not condeſcend to give their Husbands the Title of *Lord* or *Maſter*, it is to be feared will not ſcruple in a little time to uſurp that Authority which that Title doth imply; and the Husband may quickly experience what it is to be under the Diſcipline of the *Apron*. The Woman alſo is oblig'd to

Honour

Honour her Husband by her Actions: Her Deportment and Carriage, in all that ſhe doth, ſhould be ſuch, as may Evidence the Honourable Opinion ſhe has of him, as her *Lord* and *Head*; and truly this will much facilitate the Performance of the next Duty you are bound to, which is,

3*dly. To Obey them*: And however light Women may make of this, yet I know not of any Duty belonging to Men or Women, in the whole Book of God, that is urged with more Vehemency, or preſſed with ſtronger or more cogent Reaſons than this is. Subjection and Obedience to their Husbands is required

red from Wives as abſolutely and peremptorily as unto Chriſt himſelf, *Eph.* 5. 22. *Wives ſubmit your ſelves to your own Husbands, as unto the Lord*; and is extended to all the Husband's Commands, *v.* 24. *Therefore as the Church is ſubject unto Chriſt, ſo ſhould the Wives be to their Husbands, in Every thing.*

*Obj.* But what if an Husband commands the Wife to do that which is ſinful?

*Anſ.* By *Every thing* in the Text, is meant all that comes within the Compaſs of his Authority to command; and certainly God never gave to any Man Authority to command that which is Contradictory to his

his own Law, excepting this, or the Impoſſibility of the thing commanded to be done, both God and Nature hath given the Husband Authority to Command, and the Wife is bound to Obey, however unneceſſary or unfit ſhe may think it to be: *Otherwiſe* (ſays Biſhop *Hopkins*) *when the* Apoſtle *commands Wives to be ſubject to their Husbands in Every thing, it would ſignifie no more than in every thing which they think fit:* And this certainly is no greater a Subjection than every Husband will readily yield to his Wife, and falls infinitely ſhort of the *Apoſtle*'s Intent, who requires the Subjection of the Wife to the Hus-

band in Every thing, as the Church is ſubject unto Chriſt, which certainly is not in every thing ſhe thinks fit; neither ought ſhe to take upon her to Judge or Reject his Laws, but to fulfill them: And tho' this Duty may ſeem, on the firſt View, to be difficult, yet in conjunction with the two former, it will become eaſie and pleaſant. Love your Husbands as you ought, and you will not refuſe to Honour them; if you Love and Honour them, you will not ſcruple to Obey them; and if you Love, Honour, and Obey them, you will then do what becomes good Wives, and indeed what is, or ſhould be at leaſt

leaſt ſufficient to pleaſe your Husbands. And therefore, for a Concluſion of what I have to ſay to you Married Women, let this be your *Motto*, and let it be woven with Threds of Gold in the Ornaments of your Head, *viz. LOVE, HONOUR*, and *OBEY*, and carry it accordingly in your Practices towards your Husbands; and I am perſuaded that you'll find as great a Scarcity of bad Husbands *then*, as there is of good Wives *now*. I come now to the Improvement of this Doctrine, which invites me to apply my ſelf to you Men, and that too both to the Married and Unmarried.

1*ſt*. To you that are Single, and Unmarried, you may from this Doctrine learn how great a Friend Religion is to the Comfort and Happineſs of Man in this Life, in the Inſtitution whereof God hath not only wiſely conſulted the Intereſt of his own Honour and Glory, but hath graciouſly condeſcended to adapt its Precepts to the Comfort and Happineſs of Man in every State and Condition of Life; you are now Single, but it may be you have Deſigns of altering your Condition by Marriage; and if you do, God hath given ſuch Laws for your Wife to obſerve, as will, if duly regarded, make her an Help-meet for you; and

and ſuch a Wife it behooves you to chooſe, if ever you would be Happy in that State: If you Marry a Carnal and Graceleſs Wife, void of the Fear of God, ſhe will perhaps ſcoff at all that I have ſaid, and will be careful for nothing but to pleaſe her ſelf, and gratifie her own wild and extravagant Inclination; but if you *Marry in the Lord*, *i. e.* if you Marry a Wife that truly fears God, and lives in an habitual Obedience to his Commands, ſhe will make Conſcience of Loving, Honouring, and Obeying you, and be Extraordinary Careful to pleaſe you in all things.

*2dly.* To you who are Married: You have heard how great an Obligation is lain on your Wives, to Love, Honour, and Obey you, and to endeavour to pleaſe you in all things; remember that their Duty is hard, the Frailty of that Sex is great, and therefore beware of making their Task more difficult than Neceſſity does require, or than their Nature will bear; tho' 'tis true they are in Subjection, yet ſtill remember they are part of your ſelves, and therefore let your Authority be united with Love; as your Love muſt be governing Love, ſo let your Commands be loving Commands. In the ſame Chapter, where the Wife is commanded

manded to be ſubject to her Husband, as the Church is to Chriſt, the Husband alſo is commanded to love his Wife, as Chriſt loved the Church; which one will have to be expreſſed in theſe Four Particulars:

1*ſt.* By bearing with and pardoning her Weakneſs.

2*d.* By being willing to ſubmit to many Inconveniencies for her ſake.

3*d.* By interpoſing your ſelf betwixt her and Dangers.

4*th.* By Endeavouring to Promote her Spiritual Good and Welfare.

But I muſt here forbear Enlargement, leaſt that, by overlading the Memories of the

Women,

Women, I ſhould cauſe them to forget that Duty which has been ſet before them.

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FINIS.